1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

much longer than those found on toboggans. Instead of fitting on the rear of the conveyance, the handlebars of a sleigh extend about halfway to the front of the vehicle where they are screwed in place. A lashing of babiche runs along each side of the sleigh body and is used for tying down the load. Shafts are employed with the dog harness. These are cut from green spruce poles, about six feet long and three inches in their greatest diameter. They are attached to the sleigh by means of babiche. The line passes through a pair of holes drilled in the most forward stanchion on each side of the sleigh and through corresponding holes drilled at the lower end of each shaft.

Sleighs are packed the same way as toboggans and their management follows similar principles. When not in use they stand on one side or else are stored on sleigh racks. When left standing with the runners in the snow, ice forms which must be knocked off before the vehicle can be used.

Toy sleds, about three or four feet long, are played with by children around the winter settlements.

Foot travel is the commonest form of overland summer travel, although some Nelson Indian children and women ride horses when long distances must be covered. In winter, children from five or six years of age generally walk, while younger children are packed on the mother's back or else ride in sleighs and toboggans. No particular type of foot-gear is regarded as most suitable for land travel in summer, although moccasins are preferred for hunting. In winter moccasins are always worn and, under these, snowshoes.

Snowshoes have several functions. By relieving the strain of plodding through deep snow and the problem of slipping on an unevenly packed trail, they reduce fatigue in winter travel. They also facilitate travel, since a person can go faster on snowshoes than by plodding through deep snow unaided. Finally these aids are necessary in breaking trail for dogs, and therefore increase the daily distance which these animals can cover.

Snowshoes are of two types. The first, used for hunting and trapping, generally equals the wearer's height in length and is about a foot wide. These are used when a man desires to travel cross country as rapidly as possible, the size of the webbed area preventing him from sinking too deeply into the snow. While such "big snowshoes" are known, their use was not observed among the Upper Liard Indians during the period of field work. The second type is used in breaking trail for dogs and vehicles and for hunting or trapping. Their length is also apportioned to the height of the wearer, a five foot man generally wearing snowshoes about three feet long and ten inches wide. Left and right foot snowshoes are recognized, the greatest curve of the wood being on the outside of the foot. Snowshoe frames are prepared by men and the panels are almost always filled by women. The details of lacing and of the foot lashing follow the style which has been traditional since aboriginal times and will not be described here.

In contrast to what has been said for other areas,[10] the Kaska Indian tends to walk on

[10] A detailed description of putting on, walking, and turning with snowshoes will be found in Osgood, *Ingalik Material Culture* (1940), 349-350. The picture he gives there is in complete agreement with what was noted among the Kaska. Personal use of snowshoes revealed that it takes no more than two or three hours to become used to them in walking. Learning to turn takes longer time, and a number of days are required before their presence on the feet ceases to be consciously noted. So far as their indispensability is concerned, there can be no question.

1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

TABLE 10. SCALE OF MONTHLY RATIONS FOR INDIANS ON RELIEF[14]

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Item	One Adult	Two Adults
Flour (Canada approved)	24 lbs.	36 lbs.
Rolled oats	6 lbs.	9 lbs.
Baking powder	1 lb.	1½ lbs.
Tea	1 lb.	1½ lbs.
Sugar	2 lbs.	4 lbs.
Lard	3 lbs.	5 lbs.
Beans	5 lbs.	5 lbs.
Rice	2 lbs.	3 lbs.
Cheese	1 lb.	1½ lbs.
Dried milk	2 lbs.	3 lbs.
Salt	15¢ to 20¢ per month	
Matches	15¢ to 20¢ per month	

who, because of age or widowhood, are presumed to be unable to trap sufficient furs to maintain themselves. Lacking even such essentials as soap and dried fruit, these rations are evidently expected to be supplemented by meat and fish supplied by relatives or friends or caught in rabbit snares. The allotment is bitterly criticized by most Indians.

DRESS AND ADORNMENT

Clothing is used for protection and modesty but relatively little attention is paid to 291
dress as a channel for expressing vanity. Although new and attractive clothes are greatly valued by girls, only one or two young women are characterized by any demonstrable narcissism in this respect. Most women are not careful in the way they dress, change [296]
clothes relatively infrequently (although more often than men), and wear garments that are stained, worn, and ill fitting.

In summer men wear two piece suits of knitted cotton underwear with long sleeves and drawers. Over this are trousers of cotton duck or worsted, and a flannel shirt with long sleeves. The trousers are often khaki colored, the shirt blue or gray. The collar is left open and in very warm weather several additional buttons of the shirt and undershirt are undone. Trousers are supported by a leather novelty belt which is often quite wide and gaudily studded. Heavy woolen socks are worn over ankle high leather boots which are usually laced from the outside in, instead of from inside out. A few of the older men wear slipper moccasins.

A wide variety of headgear is fancied.[15] Young men are attracted to "cowboy" hats or 291
wide brimmed Stetsons. Older men usually wear disfigured snap brim felt hats. Other types 292
of headgear appear and disappear as fads take hold. In 1944, Tahltan Indian youths from 178

[14] The list is dated January 3, 1944. Children under twelve years receive half this ration. "This ration," the list reads, "is set by the Indian Affairs Branch at Ottawa and merchants must not change either the quantities or commodities without written permission from the local Indian Agent."

[15] In conversation, Dr. Cornelius Osgood has pointed out that a taste for novelty in headgear seems to be characteristic of aboriginal and contemporary Northern Athapaskans and is also found in the Northwest Coast. [171] For some types of headgear see Plate 2.

1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

291 Telegraph Creek were distinguished by their homemade white canvas sailor caps. In the
292 early summer of 1945, most Kaska youths were wearing these caps, a number being sold by
178 local Tahltan families at two dollars apiece. In August of that year, a new fad appeared when Kaska girls began to make caps of blue cotton cloth shaped like the overseas caps worn by the American Army and the Royal Canadian Air Force. During the warmest part of the day men and boys may go hatless.

291 In winter men don heavier woolen underwear and woolen trousers. Leather shoes are now abandoned in favor of large moccasins supplied with an ankle wrap of canvas. These are worn with one or two pairs of woolen socks and blanket duffel. A heavy woolen shirt, with a sweater or purchased parka, are also worn. The most common winter hat is made by covering heavy broadcloth with beaver skin, and is provided with large flaps which, when let down, protect the ears and face (Pl. 5, A). Large mittens, with a wide cuff covering the lower end of the sleeves, are always worn when traveling. In spring, when the ground is wet, ankle high rubber shoes are common.

Summer garb for women includes flannel bloomers and either a flannel undershirt, rayon slip, or blouse. Corsets and girdles are not used, although Mrs. Maza was attracted by these garments in the illustrated mail order catalog and expressed the desire to buy a girdle. She thought it would help her to feel better. On top of these undergarments is worn a cotton dress, which in younger girls is tucked into cotton or worsted slacks. During a period when women's slacks were difficult to purchase, several girls wore men's black trousers. A bright colored blouse is generally added over these garments and sometimes also tucked into the slacks. Older women, however, may wear two long dresses, or an extra skirt and blouse. Old Lady Metła always wore a pair of men's trousers under her skirt and petticoat.[38] While some younger girls go without stockings, the majority wear mercerized flesh colored hose or black ribbed cotton stockings. Low or medium heel oxfords are the most common type of footwear, except among older women who wear moccasins with canvas ankle wraps. Girls often go hatless; older women cover the head with a rayon scarf. In winter these basic garments, except for the shoes, remain the same, although for traveling heavier slacks may be put on. Black ribbed stockings, sometimes worn double, are common in cold weather and there is added a woolen or poplin windbreaker or heavy woolen sweater. Wide duffel moccasins and duffel mitts, both worn with blanket duffel, are standard winter garb. Headgear consists of a woolen scarf which may also be wrapped around the neck.

Young boys wear knitted wool-cotton undergarments plus overalls or long trousers and a flannel or cotton shirt. In summer, moccasins and oxfords are seen less often than rubber overshoes. Young girls wear flannel bloomers and a shirt covered with a cotton dress. Cotton stockings and oxfords or moccasins complete their ensemble. In cold weather, children of both sexes don woolen overalls, black ribbed cotton stockings, a sweater or doeskin cloth windbreaker, wool toque, commodious moccasins, and mittens lined with duffel.

Little variation in dress is observed corresponding to moderate changes in temperature. Summer garments are worn till quite late in the fall, eventually with the addition of a jacket or windbreaker. In summer, a jacket or sweater is sometimes added toward evening. When

[38] According to Nida, Pelly River Indian women wear "breeches" instead of bloomers under their skirts.

1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

294 shoe, so that the sinew will not be subjected to too much wear. Mukluks are rarely seen but [292] may be purchased locally from traders.[17] Piping is inserted in the seams of moccasins and mittens, serving less as decoration than to prevent the penetration of cold.

291 Children's foot duffel often consists of a woolen or flannel rag simply wrapped around
294 the foot; sometimes rabbit skin, which has been dried outdoors in cold weather, is used for this purpose. Adult duffel is cut from old woolen blankets, the pattern being said to follow an old moccasin pattern which was abandoned a long time ago. Material of the required size is first folded along the diagonal (a–b) as shown in Fig. 6, D, and is then again folded along (c–d). The rectangle of folded material thus obtained is now cut along a curved line. What will be the upper layer is now cut as illustrated by the broken line and the garment sewn around the toe and side thus making a loose slipper. The heel is sewn to within an inch of the bottom of the lower layer, which is then cut to square off the heel and sewn. An ankle wrap of the same material is added, but no lacing is used to keep this part in place since the outer moccasin lacing will do so. Felt insoles are sometimes worn as additional duffel.

294 Although aboriginally the Upper Liard Indians made the parka, today there are only a
177 few women who know how to cut this garment, which is usually purchased. Native parkas are manufactured from doeskin cloth or canvas. Mrs. Man made a parka during the period of field work (Fig. 6, A) and explained that in her country, around Fort Liard, the garment continued to be manufactured. Two pieces are cut of the parka body (I) and sewn together back to front (h–d) and (e–g). The front of the parka is cut down from the neck as indicated by the broken line. The sleeve (II) is sewn from (e') to (ff) and then attached to the body (e') matching (e), and (d'), (d). The hood (III) is sewn from (b) to (c) and then attached with opening (a–b) being sewn to the neck. In the sewing, point (b) matches the back center of the neck, and points (a) the front center of the neck on either side of the cut. When the hood is open it will be seen that there are two points (a). This pattern undoubtedly reflects the influence of commercially manufactured garments.

296 Women's dresses, underwear and stockings are worn for about a week before being laundered. Men may wear their clothes for two weeks or longer before washing. Girls or women wash clothes in galvanized iron tubs which are set on the ground or floor (Pl. 10, A) Water is heated on an open fire and poured into the tub, soap powder also being added. The laundress sits on a low box or fallen tree, or squats on the ground over the vessel. Washboards are not employed, although these are available at the stores. Squeezing the soapy water out of the garment with the right hand, the woman at the same time twists it between her two fists in a circular movement. The entire garment is gone over several times in this way. Clothes are not rinsed. When clean, the article is stretched to shape and thrown over a line strung near the camp. In traveling, garments, especially diaper cloths, are often spread on willows to dry. There is no common washday, a wife or daughter doing this task as the need arises.

301 *Adornment.* The principal ornaments worn by women are a rosary and a variety of hair ornaments, including combs with artificial flowers, clips, ribbons, and barrettes. Sometimes girls appear at dances with curlers in their hair. Men wear rings and arm garters. Both [805] sexes frequently have wristwatches.

[17] On Christmas morning (1943) Harvey Cross, a Nelson Indian, wore a very decorative pair of mukluks.

291 sole sewed inside to make them more comfortable for
294 walking. Formerly when holes came in the soles or toes of moccasins they were soled and patched. Nowadays many people do not trouble doing this but throw away moccasins when the soles wear into holes. The laces or strings of moccasins are arranged somewhat differently from the common methods in vogue among the Interior
291 Salish and Kutenai. Each moccasin has two strings, one
294 on each side. One end of the string is knotted to pre-
284 vent pulling through, and the other end is passed from the inside through an awl hole made in the foot part of the moccasin a little below the upper edge and about half way between the heel and toe or immediately below the shin bone. The string now passes through two holes made close together two or three inches further forward on the side of the instep near the junction of the foot piece with the tongue and upper. It passes in through one hole and out through the other. This arrangement makes a loop on each side of the foot through which the free ends of the strings are passed from opposite sides across the front of the ankle, keeping in place the front of the uppers, which are folded across the top or free part of the tongue. The two strings are then wound around the uppers from opposite directions and their ends tied. This method of arranging moccasin laces, although good, is inferior to the common methods of the Interior Salish and Kutenai. Among the Tahltan I have not noticed laces consisting of a single string encircling the foot nor with double loops at the sides, nor with ends twisted back around the loops, nor with strings passing through the tongue and uppers.

291 Wet moccasins were not stuffed with dry grass
294 to shape them when drying. Formerly small sticks were used by some to keep them stretched.

No lasts were used in the making or shaping of moccasins.

No sandals were used and no fish-skin moccasins.

● [292 Only fancy moccasins had double tongue pieces. The ornamented piece was uppermost. The lower piece was considered the real tongue. Sometimes the outside of the leather was turned in, whereas the leather in the rest of the moccasin was always the reverse way.

In shape, tongues were universally rounded in the lower part where they fitted into the foot piece of the moccasin. Most of them were cut square across at the upper edge. A few, however, had the upper edge more

Blankets

352 [136] Blankets and bedding for lying on consisted of all kinds of large or hairy skins sometimes sewed together, caribou, moose, bear, goat, sheep (caribou, bear and sheep most commonly used). Buffalo was used long ago before they became extinct in Tahltan country. All kinds of robes were used as covering.

CEREMONIAL AND DANCING CLOTHING

292 294 531 Every one aimed to dress in his or her best at all gatherings, feasts, dances, celebrations and ceremonial affairs. The clothes worn by some were merely Tahltan clothes of a fancy kind, viz., the best a person had as to newness, cleanness and richness of ornamentation. Most people had some garments of good quality on which considerable labor had been expended in fancy work, and some pieces exhibited the best art of the tribe in quill work, bead work and other ornamentation. These garments were kept for holidays and special occasions. However, most of the ceremonial clothing was of Tlingit type, and a great deal of it 439 292 was procured ready made from the Tlingit. I did not try to get particulars regarding this class of clothing as it does not really belong to the Tahltan culture. Chief among this kind of clothing may be mentioned the so-called Chilcat blanket. All the wealthiest Tahltan acquired blankets of this kind from the Tlingit, which were used by them on ceremonial occasions. A kind of apron or skirt and a kind of shirt or coat, all of similar materials and weaves were also in use. Some cloaks or mantles and capes of Tlingit manufacture were also used; also short leggings with horizontal fringes, belts, necklaces and many kinds of head dresses. Among the latter may be mentioned the North Coast head-dress set with sea-lion whiskers, having a carved mask in front and a train of ermine skins behind. These were used by men. 292 294 531 Blue woolen blankets and cloaks bordered with red cloth and ornamented with pearl buttons or with shells became very common in later days. Sometimes the buttons were arranged so as to form realistic figures of animals, etc. They were used by both sexes. Among what seems to have been head wear of their own manufacture were fur caps and headbands of fur and occasionally of embroidered leather, some having pendants of skin fringes set with feathers in various fashions. (See Nat. Mus. specimens Nos 28, 29, 30, 31, 32.) There were also different ki...s of caps made of red and other cloth also decorated in various ways

S: Teit E-5 (1912, 1915) 1956 ND12 Nahane ND12

with feathers, caps made of head skins of large animals retaining the ears and sometimes small horns. (See Emmons Fig. 8), narrow headbands of twisted velvet off caribou antlers (National Museum specimen No. 34) and others of twisted fur and twisted bird skin, and large grizzly bear claws set in the form of a crown. (See Morice Fig. 172). These may possibly have been of Coast origin. No eagle or hawk feather bonnets of the same styles as used by the plains and plateau tribes were in use, the only approach to them being a head band set with large or small standing feathers in the form of a crown and ornamented with ermine skins and tufts of small feathers. This head dress may have been the same or very similar to a kind used by the Carriers (See Morice Fig. 165). It may or may not have been of Coast origin.

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Possibly of native origin were robes and cloaks of fur, blanket, etc., ornamented with animals teeth and claws either as pendants or sewed on in rows. Also requiring mention are various kinds of belts, shoulder straps or sashes, pouches and knife cases, much used as parts of ceremonial costumes. Many of the belts were of red cloth richly embroidered with beads. Others of leather were embroidered with bead or quill work. Some of the belts had long fringes decorated with shells (Emmons figures a ceremonial belt of the Tahltan which is probably of Kaska or Liard make). Shoulder straps or sashes consisted of wide strips of red cloth richly embroidered with beads etc. Two were worn, one over each shoulder. Sometimes their ends were confined by the belt. These may be survivals of the straps of the shot pouches and powder horns formerly worn over the shoulders. The ceremonial pouches seem to be survivals of the fire sacks and the shot and bullet pouches. The pouches are often small and of little utility. On the outside they are covered with solid bead work. The carrying straps are also beaded and resemble the belts and shoulder sashes. Knife cases are often of embroidered red cloth and hang around the neck with straps of the same material. Some cloth necklaces or breast pieces were used. These were covered with embroidery or with rows of shells, etc., one above the other. Some had pendants. Their shapes varied. Some were crescent shaped and may have resembled a similar object in the ceremonial costume of the Carrier (See Morice Fig. 167).

Some embroidered collars, close fitting to the neck and having long fringes often strung with shells, etc., were also in use. These may have been of Tlingit origin. Tassels of leather were fairly common on some

292 294 531 ceremonial clothing and some tie strings ended in tassels. It seems no tassels of dyed hair were used. Tassels were frequently ornamented by wrappings of porcupine quills in different colors.

ORNAMENTATION OF ORDINARY CLOTHING

291 294 531 According to my informants, in older times every day clothing used when working, hunting, etc., was on the whole plain; very little of it had any embroidery. Articles of clothing ornamented with rich bead and quill embroidery etc., were kept for holiday dress and used at dances, etc. Young people and wealthy people had more ornamentation on their clothes than others.

Moccasins

The common ornamentation of moccasins consists of embroidery on the tongue and along the seam bordering the latter. A very common method is to cover the tongue with red or blue cloth and border it with two to seven closely connected and parallel lines of beads in different colors. Frequently the same number of lines of silk embroidery is used instead of beads. Three seems to be a very common number of lines to use in this margin. The lines are in alternating colors or they may be of varied colors. The former method is most common. Sometimes the border is composed of silk work in two or more colors, the threads or stitches crossing each other as in quill work. Occasionally the border is of quill work in two or more colors. Instead of cloth the tongue itself is often ornamented with bead work (very rarely silk work or quill work) forming open designs where the surface of the tongue is the field. Only very rarely does the beading cover the whole tongue and appear as a field for designs. In all cases the ornamentation is done directly on the skin. I have not noticed nor heard of its having been done on strips of skin etc., which were later sewed on the moccasin. Many moccasins have plain tongues, the only ornamentation being the border embroidered with bead, silk or quill work. Piping of skin or of red cloth is frequently used in all the seams of moccasins. This piping is always cut close. This is the only ornamentation which occurs on the front or toe seams and heal seams of moccasins. The top seam connecting the foot and legging pieces of the moccasin is often ornamented by piping of leather or of cloth. The piping here, instead of being cut close to the shoe,

291 these being retained for ornament and worn at the side
294 or back. Men's caps were occasionally ornamented with
531 small bunches of feathers sewed to the front or to one or both sides. A few headbands were also thus ornamented. A great variety of caps ornamented with ribbons, colored cloth, pearl buttons, shells, feathers, beads, teeth, etc., are in use but they belong to the ceremonial dress.

Robes

Robes were ornamented in various ways. Sewed rabbit skin robes often had the skins arranged according to color in various ways so as to give a striped or other effect. Sometimes the white skins were grouped in one area, the darkest ones in another and the medium or half changed skins in another (this if the blanket was made chiefly of fall skins). This method was also employed to some extent in other fur robes. In robes made of skins of small animals the tails (and occasionally the head, feet and ears) were often left on for ornament. The strips of leather forming edges to many robes were frequently ornamented with more or less quill embroidery in stripes and also rarely with red paint applied in stripes. The insides of robes often had all the seams or joinings of the skins painted red. No robes were painted with pictographs or designs as among the plateau tribes. Ornamentation of robes with pendants, claws, teeth, shells, etc., appears to have been on ceremonial pieces only. Some robes had fringes of the same material or skin which composed the robe. These fringes were short and never cut very fine.

Designs

It seems there were no designs either in quill or bead embroidery pertaining particularly to clothing. The quill designs were all geometric and generally arranged in lines or narrow strips. Bead designs are [17] chiefly floral and many appear to have been adopted from the Tlingit. As stated already, clothing was very rarely painted excepting sometimes along seams. Rarely some people made a few fanciful designs in clothing in red and black. These had no meanings or at least had nothing to [292] do with dreams. Only shamans occasionally painted marks or designs on clothing which had connection with dreams or manitou.

lakes and for hunting and fishing on their waters. Rafts were also temporary and thrown away after using. After trade sprang up with the Tlingit, dugout canoes of the types used by the Tlingit were bought occasionally by the Tahltan and used on the Stikine River for crossing and moving up and down the river. Nowadays boats made by themselves or by White residents are used almost altogether. Rafts are still used for crossing streams back in the mountains. Good dugout canoes were taken great care of. They were kept in shady places and protected from the weather. Canoe houses were made for some of them, in good positions above high water mark. The earth was excavated and banked up at the sides and the excavation roofed with poles and sheets of bark. (See photo.) Paddles, poles, tow-ropes and in later times sails used on dugout canoes were all of the same kinds as used by the Tlingit. 501 [439]

Snowshoes

Snowshoes were in universal use in the winter time for traveling and hunting and are still as much used as ever. Although snowshoes have been used by the tribe for a very long time back still tradition is emphatic in saying that at one time they were unknown. (See similar tradition among the Carrier, see Morice p. 151.) Most informants agree that the first snowshoes were flat and had a round head. (It seems the snowshoes first used by the Carrier were of this type, see Morice p. 152 and figure 141.) Later round-headed snowshoes were bent up a good deal /i.e., turned up at the toe./ Then the kind having the head shaped like a duck's breast-bone came into vogue, and in late times these were replaced by the present shovel-nosed type. At first sinew was used for filling,/webbing,/and later babiche. I collected the following story regarding the origin of the snowshoe. 292 [481] [171]

"Very long ago, when the World was young, people were nearer to animals than they are now, for they were ignorant of many of the arts and had few tools and implements. At this time they had no knowledge of snowshoes and when the snow was very deep they could not travel far from their camps. People wanted to have snowshoes and tried the making of many different kinds and shapes. Some had round frames and some were long. The tails and noses were of various types. All the shoes were rude and none of them 292 539

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satisfactory as to all points. The first ones were flat. Later they made them with a round nose bent up considerably. After much discussion it was proposed to make a shoe with nose the same shape as a duck's breast bone. This was tried and found satisfactory. At first people did not know what to use for filling nor how to put it in. For a long time they used sinew. Later they learned how to make babiche and cut it from skins of young caribou. Later they learned how to make the foot filling different. People were engaged in trying to put in filling properly when willow grouse came along and said 'let me try.' He made snowshoe tools such as the mesh needle, snowshoe awl, etc. He put in the first proper filling and made the first good snowshoes. People copied him and after this made good snowshoes."

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The frames and ground sticks of snowshoes are made of sapling spruce and of birch. The sticks are carefully selected for toughness, grain and freedom from knots. They are scraped and smoothed and bent into shape when green. Parts which are to be bent very much are rendered more pliable by steaming or immersing in hot water. The frame is of two sticks of equal lengths brought together and fastened at the nose, (head or toe) and the tail (or heel.) At the nose the sticks are spliced together and covered with a lashing. The spreading of the frame is a gradual process done with sticks and lashings and repeated wettings until the proper shape is obtained, when it is allowed to set. The wood of the frame is heavier or thicker in the middle of the shoe and thinner towards the ends. It is generally more or less squared, the flat or wide sides of the sticks are extended inwards and outwards and the narrow sides upwards and downwards. No frames are made of wood which is altogether round or of natural unworked form. The cross bars are of birch wood, willow, etc., put in flat sides up and down and their ends let into mortises in the frame. A selvage thong passes through perforations in the frame forming a series of loops on the insides of the latter to which the fillings in the front and back spaces of the shoe are woven. These fillings are very closely netted and are made of fine babiche cut from skins of young caribou, young moose, or mountain sheep. The filling of the central or foot space of the shoe is of heavier babiche or of thong cut from skins of older caribou and moose, or skins of bear and goat, etc. This filling is not woven through any loops in the sides

of the frame but passes over and enwraps the latter and also the cross bars. The netting or weaving in all snow shoes is hexagonal, excepting the central or foot filling which is square or quadrangular in some. The part of the foot filling where the ball of the foot rests is often reinforced with an extra wrapping of thong across the shoe. The frames of shoes are generally made a little straighter on one side. When in use the straighter sides are next each other. At least five varieties of snowshoes were used by the Tahltan. 292 294

1) The common snowshoe of the tribe at the present day is the kind called "shovel-nosed" by the Whites because of the peculiar shovel or scoop-shaped form of the nose. The tail is also of peculiar shape being wide to near the end where it narrows abruptly and terminates in a sharp point. The nose of the shoe is turned up and rounded in form, the central portion curving inwards in a rounded point. Three cross bars are used one in front and one at the back of the foot filling, and the third near the heel where the frame narrows abruptly. The exact shape and structure of this type of snowshoe will be seen in the figures (See specimens, National Museum No. 35, 36, 37; see also description in Emmons p. 60.)

2) A second kind of snowshoe occasionally used by the tribe is flat and the frame is of one or two pieces. It has a round nose, sharp pointed tail and generally only two cross bars. It is as a rule only used in cases of urgency or necessity when better kinds of snowshoes cannot be made. It is considered a temporary or makeshift shoe to be thrown away when the necessity for its use is past. A few people sometimes make them for children. It seems this kind of snowshoe is the same as described by Morice for the Carrier (see Morice p. 152, Fig. 141.) [171]

3) A third variety of snowshoes now also very seldom used by the Tahltan is generally known as the Kaska or sharp-nosed snow shoe. The frame is of two sticks. Both ends are sharp pointed and the nose is very much turned up. There are three or more cross bars. This shoe is the same as the common kind in vogue among the Kaska and Carrier. (See Morice, p. 153, Fig. 142.) [171]

Of these three types of snowshoes the second is possibly the older, as I heard no traditions of

292 294 its introduction. The sharp-nosed type is said to have been adopted from the Kaska and after its introduction became for a time the common shoe of the Tahltan. Later it was superceded by the shovel-nosed [177] type adopted from the Tagish and upper Taku Indians and this kind is now almost the only shoe used by the tribe.

4) Two other kinds of snowshoes are mentioned by the Tahltan as having been in use formerly. One of these called the "duck's breast-bone nose," seems to have resembled the "shovel nose" -- somewhat in the form of the toe, but the latter was wider and less curved inwards. I did not receive [171] further information on this type of shoe except that it was also used by the Tagish formerly.

5) The other kind of snowshoe called "round or oval nose" had a frame of two sticks which were thinned and joined together with a strong lashing at the toe. The latter was wider and more rounded than the present round-toed shoe of the Kaska, which has a very narrow point. It had only one cross bar forward of the foot and two in all. It seems to have resembled the flat shoe No. 2 in every way except that the "nose" was turned up and possibly a little narrower, and the frame was always of two pieces. This shoe [171] therefore seems to correspond to the ait-za or ordinary snowshoe of the Carrier. (See Morice p. 153). It seems to be almost if not quite obsolete nowaday - but it is said to have been at one time very common among both the Tahltan and Kaska. Snowshoes of the bear foot type (See Morice p. 154, Fig. 143), according to my informants, were never used by the Tahltan even in remote times.

[531] 292 Some snowshoes especially those of women are ornamented with short tufts of colored yarn at intervals along the outside of the frame and on the "nose." It seems this is comparatively modern. (See National Museum specimen No. 37.)

292 284 The tie strings or straps of snowshoes were of thongs or strips of leather. It seems sometimes two strings were used and sometimes a single piece. The latter is said to be the oldest. The methods of adjusting and tying these straps to the snowshoe and to the foot varied in different tribes. Some informants claimed a tie exactly similar to that used by the Carrier (as shown by Morice, Fig. 141) was in use. I noticed two methods of adjusting the strings

292 284

among the Tahltan. These will be seen at a glance by referring to the sketches. Both are single string fastenings; both were common and both are said to be old. Of these two common styles, that represented by A seems to be most common; one informant claimed it to be an older style than B. Some men use an additional piece of thong or a wrapping around the part of the shoe string which goes over the top. This is to thicken it and to prevent cutting into the toe.

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Snowshoe spurs or crupers /sic, grippers?/ were in use. These consisted of tips of goat's horns attached to snowshoes to prevent slipping on very hard or heavily crusted snow and icy ground. Two were attached to each shoe on each side of the frame near the front cross bar where they were lashed in place. The butt end of most of them was notched on one side to better fit the frame. They are still used. (See National Museum specimens Nos 38A and 38B). According to Emmons similar spurs are also used by the Chilkat and Nishka etc. (See Emmons p. 61).

[171]

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A winter walking stick or snowshoe staff was in use, chiefly by hunters in deep snow. It was made of sapling spruce and had near the lower end a circular snowshoe-like frame filled with a netting of babiche. Most of them were of the same type as used by the Carrier (See Morice, Fig. 144). It seems others differed only in the method of netting. (Also see description by Emmons, p. 61). These sticks are now seldom used.

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Most informants claim that no methods were in vogue for preventing the slipping of moccasins on icy ground. All agree that no cross pieces of leather for this purpose were sewed to soles of moccasins as was common among the Interior Salish. However a few people used a somewhat different method which I have noticed on at least two pairs of old moccasins thrown away at Tahltan hunting camps. Instead of strips of leather sewed on, a thong is passed in and out through awl holes or small slits made in the sole of the moccasin across the heel and the ball of the foot. The end of the thong is doubled back and threaded through the loops or parts of the thong on the outside of the sole. This forms cross pieces on the sole of the moccasin-resembling twisted cords.

ended her lodge was so close to the camp it almost formed a part of same. As soon as the girl was isolated, her mother, aunt or some elderly relative took charge of her and became her attendant and instructor. The girl was robed in a blanket of dressed caribou skin, which covered her almost down to her feet. The upper part reached above her head over which it was drawn so as to extend beyond her face on both sides. Some of these robes had the upper part sewed into a rude hood which covered her head and extended forward about two feet beyond her face, precluding her seeing on each side. The robe was held in place by a leather belt around the waist. She used the ample hood part of the robe to hide her face when she was aware of anything being near which should not see her face or which she herself should not see. It was believed her glance was harmful to men and to game etc. Men should not see her face nor be seen by her. For this reason all males, including her nearest relatives, kept away from her for several months and she kept out of their sight. Only females were allowed to visit her. Female relatives and neighboring women sometimes came to chat with her and give her instruction. They continued to visit her during the whole time of her training. During this period the girl had to learn something of all the work and duties which would devolve on her in future years.

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She had to acquaint herself with and, as much as possible, perfect herself in all kinds of women's work. This was done under the guidance of her attendant and the women who visited her from time to time. Her work was examined and criticised by these women, who also related her progress and always encouraged her to persevere and do better. Thus she commenced to do all kinds of sewing and embroidery, to make moccasins, do netting, fill snowshoes, etc. It was considered right that she should be industrious at this period so she would in after years have this virtue. Therefore, /in order/ that she be kept busy, and to ensure sufficient practice, many women brought moccasins for her to make or to mend, and sewing to do for them. She had to finish properly all the work brought to her and received no payment of any kind for her work. The girl had to work diligently at making robes, clothes and all kinds of things made by women, and thus also learned all kinds of cutting, shaping, and sewing. Girls had to keep out of sight of people generally and men in particular and therefore spent by far the greater part of their time in their lodges. Girls wore no head bands, but tall caps of leather were used by some. Of late years these have been made of red or blue cloth. Garters of twisted skin enclosing birds down were used. Each girl used a drinking tube and scratcher of bone suspended around the

Museum Specimen No. 52.) All collars and necklaces were fastened with strings at the back of the neck. They were considered emblematic of maidenhood. It was taken off when a girl got married or knew men. 301 [554]

When the girl entered among the people she donned new clothes of the same general kind as worn by women. Her high cap, if she had worn such, her robe and other old clothes were given away. The robe was generally cut up and the pieces distributed among the women. If her cap was of red or blue cloth it also was cut up in small pieces and given away as pieces for covering tongues of moccasins. Often at the same time the girl's mother cut up several of her dressed caribou or moose skins and gave them away to the women. If the father of the girl was wealthy he gave a feast to all the neighbors and presents of skins. The father gave the presents only to people of his own phratry. If he was of the Raven phratry, women of this phratry married to Wolf men received presents just like others of the phratry. The girl was now marriageable and could easily be distinguished as a marriageable maiden by her hair dress, ornaments etc. At the end of four years, after her becoming pubescent, if the girl was still unmarried she changed her style of face painting. From now until marriage she painted her face in fanciful styles, (if she so wished) and she increased the ornaments on her person. 884 292 884 65 884 582 302 301

Salish tribes were in vogue. It seems lads at puberty did not dress in any particular fashion, nor did they do up their hair in any special style. No scratchers or drinking tubes were used by them and not any particular face paints. 881

Some boys went through a special training different from that of ordinary boys. Those who underwent this kind of training were called by the same name as applied to pubescent girls. They consisted of lads who at puberty developed some kind of hard lump in their chests. This lump is said to be like a small stone in his breast. The lad tells his father, who then calls him pubescent and has him isolated. Generally his maternal uncle or maternal grand uncle takes charge of him and henceforth acts as his attendant and instructor. He wears a head band, a belt and two shoulder sashes of red willow (cornus) withes twisted. From now on he trains in a similar way to girls. He has to get up early and pray to the Day Dawn. He must be industrious and work at something almost continually. He bathes in streams so he may be strong and clean in after years. He walks and runs and practices shooting and marksmanship, so he may be an expert shot and a good runner and walker. He runs up hill so he may have long wind. He carries heavy loads and walks as fast as possible with them uphill so he may be able to carry [292]

765 custom of placing boughs with their tips in a certain direction. No breech clouts were used to prevent connection of ghosts. No strings or thongs were used around the wrists, ankles, etc., by widows and other bereaved relatives.

765 [615] 292 Each widow wore a robe which was tied in front for her by a woman of the opposite phratry. She must not take it off for one month. At the end of this time the woman came and untied the robe for her. After this she could do it herself. A woman of the opposite phratry made a necklace and belt for the widow and put them on her. The belt was always of leather. If it broke before the time arrived for taking it off, it was considered a very bad omen or unlucky. The necklace was made of thong and reached down to the abdomen. Attached to it were a number of pendants consisting of small flat stones which represented relatives. The necklace and belt were used for [615] four years and were at the end of this time taken off by a woman of the opposite phratry. It was not necessary that the same woman should perform all these services; often different women acted. Widows wore their widowhood belt and necklace the full time, even if in the meanwhile they had married. The belt and necklace were buried in the same manner as the stones already mentioned as placed on the dish with the widow's first meal.

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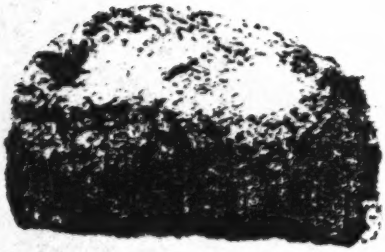

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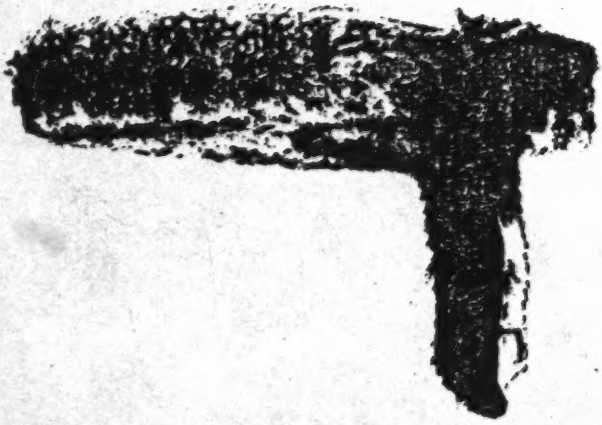

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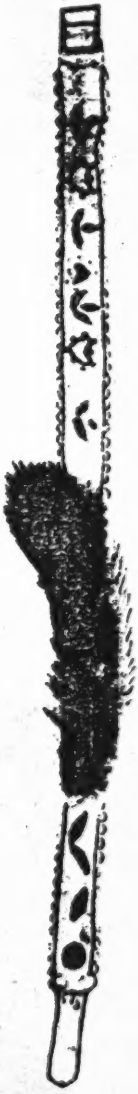

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[end plate 14]

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[end plate 15]

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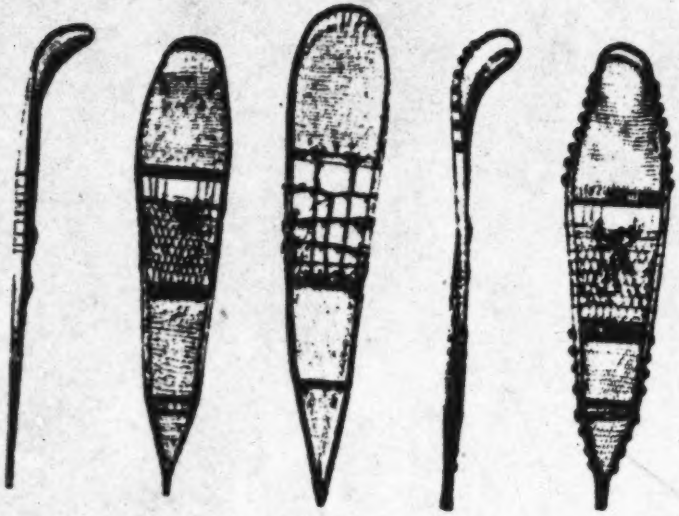

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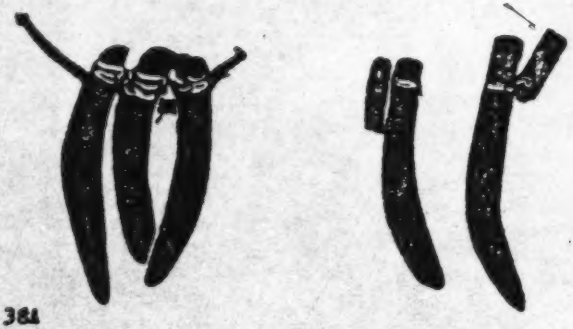

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[end plate 16]